

T H E

Heart Opened by Christ,

O R,

The Conditions of a troubled Soul that could find
No true Rest, Peace, Comfort, nor satisfaction in any thing below the
Divine Power and Glory of God, breaking forth and appearing in
several operations and manifestations, by the blessed Spirit of the
Lord Jesus, the Saviour of the Soul, God manifesting himself in flesh,
that he may be glorified in Spirit.

W I T H,

A word to those that are for the Approbation of Ministers; and
something to those that scruple about the Receiving or not Receiving
that, which they call a Sacrament and Communion of Saints, at *Ea-*
ster, Pentecost, Christmas, so called, and other Festival and set dayes,
or any other time when it is to be administred by those Priests that
profess themselves to be Ministers of Christ.

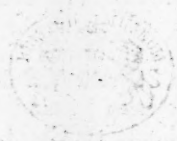
Written by RICHARD FARNWORTH.

L O N D O N,

Printed for Giles Calvert, and are to be
sold at the *Black-spread-Eagle*, at the
VVest-end of *Pauls*, 1655.

THE
OFFICE OF THE
SHERIFF OF THE COUNTY OF
MIDDLESEX
IN THE MATTER OF
THE ESTATE OF
JAMES W. BROWN
DECEASED

IN TESTIMONY WHEREOF
I have hereunto set my hand
and the seal of the said County
at the City of London
this 10th day of January
1885



WITNESSED BY ME, the Sheriff of the County of Middlesex,
this 10th day of January 1885

LONDON
Printed for the Sheriff of the County of Middlesex
at the Office of the Sheriff
No. 1, Old Bailey



The Heart Opened by Christ,

O R,

The conditions of a troubled Soul that could find no rest, peace, comfort, nor satisfaction in any thing below the Divine Power and glory of God, breaking forth and appearing through several operations and manifestations, by the blessed Spirit of the Lord Iesus, the Saviour of the Soul.

ABout the sixteenth year of the age of my natural life, the Lord did begin to work under a cloud, and let me see the vanity that I lived in, and wrought me into some inward trouble of mind, and I seeing that the wrath of God was revealed against sin in me, knew not what to do to satisfy his Justice that was offended; but by consulting with mine own heart, and carnal reason together, set on some self-acting, to seek for life, peace, comfort, and satisfaction to my soul, and so concluded in my self, that reading, hearing of Sermons, and prayer, was the way and means to appease the wrath of God, and to attain to salvation, believing in the Declaration of the Scriptures, that Christ dying at *Jerusalem*, Psalm 32. 5. to satisfy the infinite Justice, which was offended by me a 6. v. full creature; and so betook my self to read often, and pray Psalm 55. 16, 17. often, at set times, and to hear Sermons often; that it became Deut 6. 10. customary, and I left off my sports and pleasures, looking upon Thel. them all to be vain and heathenish, and became very strict in ob- 17.

serving what the Priests did press me unto, and read three times a day, and prayed as often, and several times in the night, and rose out of bed to pray upon my bare knees, because *David* prayed several times in the night, and what I did, it was from imitation of others, knowing no better way than at that present, but as the Priests taught me, who themselves were never taught of God; and I got many Chapters by heart to meditate, on as I went about my labour, and applied the Promises and Saints condition to my self, and went to Church as I called it, and they taught me, and I writ Sermons, and repeated duty at the nights, and observed both publique duty and private, as they called it, and then I followed their waies and worships, resting in those outward performances, and so went on in a fleshly joy, that spring up from those fleshly performances acted in the will, and by the reason, and did increase in outward knowledge, walking a little strictly to the outward appearance, making some conscience of my way that I walked in, and became zealous, so that I could have persecuted even unto death, those that were licentious, and did not walk as exactly as I did.

And all this while I was but carnal and earthly, knowing nothing of the new-birth, and the resurrection of the just, but walked on in an outward profession, believing all to be true that the Priests told me, and was very zealous for them at that time, and was Catechized by them, observed to do as they gave me directions, and would gladly do what was and might make most for the glory of God, and as they told me, that the Steeplehouse was the Church and House of God, I did then believe them, and as they told me that Sprinkling Infants was one of the Sealing Ordinances; and that which they called a Sacrament, was another; I gave credit to what they said, and was mighty zealous for those traditions three or four years; and I did then loath all open prophaneness, and sports, and pleasures, and idle and vain company, and grew solid and serious in my way, desiring of the Lord to instruct me, and teach me his mind and will, that I might do what he made known unto me, out of the integrity of mine heart, and being strict in hearing, reading, and praying, I was reproached by the rude people, and called

called a Puritan, Roundhead, and the like, and so rejoiced in that, calling it the Cross of Christ; but the Cross of Christ is a myſterie.

And about the 20 year, or 21 of my age, I began to question many things that I had been ſo zealous for; and ſomething roſe up in my ſpirit to work me into an examination of my way and worſhip that I then lived in, and made me reſtleſs in my ſpirit, and ſet me on ſearching the Scriptures very diligently, and by the light of God in my conſcience, and the Scriptures together teſtifying, I came to ſee that the Steeplehouſe was not a Church, nor the houſe of God, as they had told me; and I believed that prayer was more acceptable in that houſe than in any other place, till the Lord convinced me of that error received by tradition from the Priests; for I was made to ſee by the breakings forth of the light of God in my ſpirit, that the Steeplehouſe was no Church, for the Scripture ſaith, that Chriſt came to redeem his Church with his blood, &c. not that Stonehouſe; and that the Church of Chriſt was made all of living ſtones, elect and precious, and there is not one living ſtone in that; and although there was a Temple commanded to be built by *Solomon*, and that was but a figure for the time preſent, till Chriſt came to put an end to the Covenant outwardly, Temple, and Sacrifices, that were then offered up; and Chriſt ſaid, that there ſhould not be one ſtone left upon another in that Temple that was at Jeruſalem, and there was never any other commanded to be builded; and now there are many Idols Temples which are no Churches, for the Church is in God the Father of our Lord Jeſus Chriſt, as *Paul* and *Silvanus* writ to the Theſſalonians, and the Church of Chriſt was of one heart, and one mind; but now in the Engliſh Churches, or people that aſſemble together in the Idols Temple, they are of confuſion, one ſaying one thing, and another ſaying another, both Priests and people divided. But in the Church of Chriſt there is true unity and no jarring nor jangling; and the Saints their bodies are Temples for the holy Ghoſt to dwell in, as God hath ſaid, *1 Cor. 6. 17. 18.*

Then was I convinced by the light of Chriſt in my conſcience, that the Priests were very formal in that which they called

Act. 20. 28.

1 Pet. 2. 5.

Act. 4. 32.

Eph. 1. 22.

23.

Eph. 2. 19.

20. 21. 22.

Eph. 5. 26.

27.

1 Theſ. 1.

1 Theſ. 2.

9. to 14.

led prayer, and that they kept in a form of words, and knew
 before hand what to speak, when to begin, and when to end,
 any natural man might do so, that had but a quick wit and me-
 memory, and I could have done that my self, till I was convinced
 that either to get prayers out of a book, or to pray by a book
 was carnal and formal, and not by the spirit, and this was a se-
 cond error that I lived in, till the Lord did convince me of it by
 his spirit, and I had received that by tradition from the Priests,
 and as the light of God did arise in me, I could not be satisfi-
 ed with such carnality, and so likewise their Preaching became
 but as the telling of a tale, or a boy that saith over his weeks
 work at the School; what he hath learned all the week, he saith
 over at once, or one time, and so did the Priests, they studied
 out of books, and writ down in papers, and knew where to be-
 gin, and where to end, and any natural man might do so; but
 the natural man knoweth not the things of God, for they are
 spiritually discerned; And this is another error that I did live
 in, till I was convinced of it by the pure light of God in my
 conscience; for the Priests neither Preached nor prayed by the
 Spirit, and so there was little or no reformation at all wrought
 by it, for people that had been proud, did continue so, and the
 Priests led them on in it, and made them covers for it, and so
 on in covetousness, sports, or pleasures, and the like; for look-
 ing at the Priest for an example, and seeing him given to pride,
 covetousness, and the like, the people say in their hearts, that
 if it were not right, he would not do it, and if he do it, they
 may do it, for he knoweth more than they do; and so they fol-
 low him for their example, and become light and vain, and that
 Scripture is fulfilled by them, *The leaders of the people cause
 them to erre.* And a fourth error that was discovered unto me,
 that the Priests led into, was sprinkling infants, calling it Bap-
 tism, and entring them into Covenant with Christ; and Christ
 never sprinkling any infant, nor the Apostles never sprinkled
 any, for that is carnal, and they have no Scripture-rule for it,
 for by one spirit did; and were they baptized into one body
 in the Church of Christ, and made to drink into one spirit.
 But the Priests of *England* walk clear contrary to the *Salu-*
rule and order in the true Church, and they observed foolishly,

heathenish customs in the Steeple-houses in *Yorkshire*, at the sprinkling of infants; they were to have Godfathers & Godmothers for the child, & God hath neither father nor mother, & all that are born of water and the spirit, and baptized with the holy Ghost, who deny those Popish Ceremonies: and a foolish thing was there upheld at the sprinkling of infants, If a young man did not kiss the young woman there openly, he was to forfeit a pair of gloves, and the priest did suffer such things as these unreprieved; and I was convinced of the error of them, and made to testify against them, and could not sing *Dauids* conditions in Rime and Meeter with them, because I could not experience those conditions in my self to be fulfilled; and what I could not witness was not mine: then was I hated & reproached, and called Independent, Brownist, Separate, and the like, and was content to bear their reproches, for the testimony of the truth in what I knew, *1 Pet. 4. 14.*

Rom. 12. 2.
Eph. 5. 6.
to the 19.^{v.}

For in reading the Scriptures, I did see that there never was any such things practised amongst Christians, & that all that were baptized with water, which was the figure, were such as did bring forth fruits of amendment of life, as in *Luke 3*, and were believers, and not infants; and though Christ did say, *Suffer little children to come, and forbid them not, for of such is the Kingdom of God, Mark 9. 33.* to the end *Mark 10. chap. 13. 14, 15, 16.*

1 Pet. 3.
18, 19.
21.
Act. 1 5, 6.
Mat. 3.

Yet he did not baptize them, for he baptized none himself, but his Disciples, *John 4. 2.* they did not baptize any but believers; yes, say they, the Goaler and his household, and others and their household; and then consequently say they, there must be infants in an household.

Now that was their carnal reason and consequence that led them out into the imaginations of their own hearts, for no infant is mentioned, and they might be such places as their children were grown up to believe in Christ, for the word was preached to them before they were baptized, and when the Goaler asked what should be done that salvation might follow? it was answered, *Believe, and be baptized*; but had there been infants, they had not been capable of faith, & the preaching of the word by the holy Ghost, which gave power with the thing done.

done, to make it effectual, *Acts* 16. 32, 33, 34. *Acts* 18. 7, 8, 9, 10, 11.

And secondly, as for infants being in those Families, there is not any mention of them, and there might as well be no child at all, for in several families in *Yorkshire*, and for instance, that where I then lived, they never had child, and if all the Family had been in the faith there, and baptized, there would not have been one infant.

And Christs suffering little children to come unto him, was to bless them, and heal them of their diseases, which was the work he was about at that time, and not baptizing with water, for he baptized none but with the holy Ghost, *Mat.* 3. 11.

And herein the error of the Priests was discovered; that they did not act by the Spirit of the Lord, but followed the imagination of their own hearts, and lead people into error and delusion, and do things without warrant from the Spirit of the living God, and so are ignorant of the Gospel; for the Ministers of the Gospel are the Ministers of the spirit, *2 Cor.* 3. 1, 2, 3, 4, 5, 6. *2 Cor.* 4. to the 14. ver. *Gal.* 1. 11, 12. *Col.* 1. 25. to the end.

Eph. 1, 2, 3, to the 13.

Another thing the Priests led me to observe, and that they called a Sacrament and Communion of Saints, and told me it was a sacrifice acceptable, and well pleasing to God; for the purging out of sin, and assuring the soul of Gods love and favour, and a sealing soul-saving Ordinance, and the like: And one came to the house where I lived, a High-Priest, who had been a Captain in the Army, and examined me about it, neer unto an house, and I did consent to receive it at his hands, which was a thing I very much did scruple, whether I ought to do it, or not to do it, because in my examination, in my own spirit, I could not tell well what the body of Christ was, though I could talk to him much, and in many words about those things, for I had got much to speak of, though I did then little experience what I said, but thought it was sufficient to talk and discourse of things, and rest in the outward knowledge of the same.

There was great expectation of the Priest to come to that Town where I lived, to examine and see who were fit to receive

ceive, and who was not, for he would not admit of any.

And great fear was upon many, and that not of the smallest, before the day of examination came, lest they should not have wherewithal to answer, and so come to shame; but it was so, that he came to that *Halls* place, where I then was a servant; and I was sent for into the Priest, and going into the Hall, the Owners thereof went their wayes forth; and I would have followed, but the priest called me to him, and asked me many questions, and we continued our discourse near unto an hour, so that the last question he asked me, was the first he began with; and I told him the same, and upon that we parted, and he stroaked me on the head, and gave me his blessing, the blessing of the Priest, and the laying on of his hand, but I did not receive any holy Ghost by him, nor at that time knew not what the holy Ghost was.

Yet when the priest and they came together soon after that day, he told thē he was never so answered by any, except they had been at *Cambridge*, as if God could not teach his truth without *Cambridge* and *Oxford* helps; and moreover he said he would go forty miles on his bare feet, if all his Parish were such, upon that condition, so reasoning carnally, though then I knew not the same, but saddled a horse, and road to accompany him towards his house that night, and he shewed much outward love; but as the day did appear, the shadows fled away.

And before the time came that we were to go to eat bread and Wine, which they call a Sacrament, and Communion of Saints, but is not (I say before the time came that it was to be given, and I to receive it) there was great reasoning in me, and great preparation I made by reasoning and praying, and pouring forth my complaint to the Lord to fit me, and prepare me and make me worthy to partake of that Ordinance, and make me a fit Communicant, and the like; but after three or four weeks preparation, still I was not right in my self, & knew not what to do, whether to receive it or not; yet lest I should offend, I went, and when I was going, all the way I prayed, and pondered in my heart, and desired of the Lord to seal up assurance to my soul that day by the same; and when I was to re-

ceive the Cup into my hand, I trembled in my heart for fear, lest I should be unworthy; and after I had received the bit and the sup, I sat pondering of it in my heart, and waited in expectation in my self, to receive some divine operation, and spiritual change, and to receive assurance of the pardon of sin; but none came in: But the thoughts of my heart did exceedingly trouble me, and Judas was brought into my remembrance, how that Satan entred after that he had received the sop: and then great questioning and reasoning did arise in me, whether I were of the number of Gods Elect, yea or no, and great fear came upon me, and I went home, and prayed to the Lord, and cryed and prayed a week or two before I was cleared, and so it wrought for good, for I saw then by the light of God in my conscience, that it was not the body and blood of Christ, but a carnal invention: and so did the Lord clear my understanding in that thing, and let me see why Christ broke the pasciover with his Disciples, and how the bread which the Saints broke, was the Communion of the body of Christ, and the cup which they drank, was the Communion of the blood of Christ; and so I was made to see the error of the Priests in that thing, and that theirs was but a sacrificing to Devils, and not to God, as the Gentiles did, so do they, 1 Cor. 10. 20, 21.

1 Cor. 10.
15, 16, 17.

And so I saw the deceits of the Priests in many of their greatest Idols, yet I durst not leave them off, till I saw the Lord clear in leading me out of that way, and went to those that I judged to be the best, and left the worst, and could not be satisfied in my spirit, but my soul wanted, longed, and thirsted after the living bread.

And a death came upon all that life which I had received in hearing of them, the Priests, and so the best of them was as the worst, nothing more, but a refined subtilty, and a higher deceit in the high notionary Priests, and the free gracious, and none could satisfie or give peace to my soul amongst them all, and I was taken off from writing after them, my memory failed me, and my wisdom was confounded, and the pure seed was burdened, and groaned for deliverance, but they could not help, but wounded me, and left me, and there I lay, until the

Lord

Lord visited with his loving kindness, & took me into the Inn, the Doctrine of his Son, and healed and cured my diseased and wounded soul.

For a year, or very nigh, I was full of trouble, and did see into the deceits of priests, but looked that some of them should be right, and went from one to another; and if I did hear of any that were high in notion, I ran after him, but he was as the rest, and still my soul wanted, and I knew not where to betake myself to find rest, all outward helps and means failed, and I was so wearied in my spirit, that I could not write after them as I had done, and I saw them to be confused in their sayings, one saying one thing, & another saying another, and they confused themselves many times in their own sayings, which did exceedingly trouble me, for in hearing of them as the pure seed of God sprung in me, and groaned for deliverance, never a priest that ever I heard or met with, could deliver, nor direct me where to wait till deliverance came, but drove me further off, for when all duties and performances failed, and death passed upon them that I neither found life in hearing, reading nor prayer, but was wearied, and cryed out day and night, weeping and wailing, and was full of the terror of the Lord, and my earth was disquieted and did mourn, and I lamented, but no eye pittied, for they were to me as *7oks* miserable comforters, and instead of healing they wounded, and set me to act and do in my will, as I had done, and bad me repent, and believe, and the like, but never told me, neither how to repent nor believe by experience, and so I was still as far from peace and rest as I was before, and the righteous Law was set up in me, which did condemn me for all my self-actings, and wearied me out of all, and the curses rung in my ears, cursed, cursed, cursed art thou, for thou dost not continue in all things that are written in the book of the Law, to do them; and the pure was stirred up in me, and wounded the Serpent time after time, yet not meeting with any true shepherd that could direct to walk by the footsteps of the flock, to come where the fold was, I wandered to and fro, from mountain to mountrain, in clouds and thick darkness, and the hireling shepherds instead of seeking a poor lost sheep that wandered: and wanted life and refreshment, they

drove me off, and let their dogs on me, and chased me away from them, and so fulfilled the Prophecie of *Ezekiel*, the 34. Chapter.

Isa. 56. 10,
11.
Phil. 3. 1,
2, 3.
Rev. 22. 14,
15.

For when I could not find any rest, peace, comfort, or satisfaction in any thing that I could do, and durst not but go to hear some of them; when I came there, none spake to my condition, but all was confused, what they builded up in the forepart of their Sermons, they threw down again in the hinder part, and began to rail and bark like doggs, and cryed out of Hereticks and Schismatics, and the like; I could not bear it, because that when I asked them the ground of error, Schism, and Heresie, and would have had them not to cry out of those things, but lay them open, and make them known to the people to be avoided; but they still keep barking and snarling at my heels, or behind my back, but not to my face, and they set the curs to bark and jarrer in the streets, and they would rail upon me, and others that walked in any tenderness of conscience, Souldiers and others that then feared God; and if we had been speaking two or three together, they would have called us Tub-Preachers, and Sectaries, and Independents, and the like, and railed on us, wagging their heads, as the wicked did at *David*, and so they fulfilled the saying of the Lord by the Prophet, *My sheep wandred upon all the mountains, and upon every high hill, yea, my flock was scattered upon all the face of the earth; and none did search or seek after them, Ezek. 34. 6.* and saith the Lord to the hireling Shepherds, that eat the fat, and cloth themselves with the wool, who feed themselves, and feed not the flock, the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and cruelty have ye ruled them, and so have they fulfilled the saying of the Lord by his Prophet *Ezek. 34. 3, 4.* but still my soul longeth to see the salvation of the Lord, and many a day did I weep and cry, and looked upon my self to be the miserablest creature that was upon the face of the earth, and I could nor rest till I left off for going to the Steeplehouse, which was by them called a Church; and this promise

mise of the Lord came in, I will teach thee freely my self, and all the children of the Lord shall be taught of the Lord, and in righteousness shall they be established, *Isa. 54. 13, 14. Ezek. 34. 11, 12, &c.*

But when I left off, and did not go to Church, as they called it, and had been so diligent to hear, repeat, and write Sermons, and pray, and perform duty, and the like, then came some professing people that I had been very intimate with, and they perswaded me to go to the Church again, and said I should give great occasion of offence to many, if I left off, that had been so as I had been, and the like, so that they prevailed with me to go sometimes: but great trouble was upon me when I was there, hearing them lie, as they did: and there was much pressings in my spirit to speak to them openly, but I was hindered, and rose up and went out and left them, with resolutions never to hear them more, come on me what will come, and then stayed away till some came to me, and wept over me to entreat me to go again, and could not prevail; and some that had command of me in the outward, would have come and threatened me what they would do, if that I would not go to the Church, as they called it, and it was their duty they said, to cause me to observe them in their commands. To the which I answered, and said, that in any outward affairs that I could do, they should command me, and I would be subject to them; but as touching the worship of God, they were not to command me contrary to my conscience; for they were but earthly minded people, though they were great in the world, and of a great profession, and the natural man knew not the things of God, because they were spiritually to be discerned; so I desired them to pardon me in that thing, for I could not go with them to the house of *Rimmon* to worship; I should be willing to die, rather than to offend my conscience in what I was convinced of, and offend my God, to serve mens wils, whether is it better to obey God or man judge ye? for I cannot be subject in that thing: So I was made to deny the Priests and their way of worship, and deny all that which I had gathered together under them, and wait upon God for teaching, counsel, and direction in all things, according to his promise, which he hath fulfilled,

1 Cor. 2.
14.

Luke 9. 23.
Mat. 10. 38.
16. 24.

Rom. 7. 9, fulfilled, and in waiting upon the Lord, in the light of the Spirit.
 10, 11, 12. of truth I found much inward peace, joy, comfort, and satisfaction
 Rom. 8. 2, to my soul, and the righteous law of the spirit of life set
 3, 4. up within, convincing of sin, and the righteous judgement of
 Hag. 2. 6, 7 God, condemning all unrighteousness, as the light and Law of
 1 Pet. 1. 25 the spirit of life in Christ Jesus did discover it in mee, and the e-
 Jam. 1. 21. ternal word and power of God were preached in me by Christ
 Rom. 10. 6, 7, 8. Jesus, my Lord, which power did shake the earth, sea, and dry
 Heb. 4. 12. land, and did overturn the mountains by the roots, and put dark-
 Col. 3. 15. ness to an end in me, so that the true light of the glory of God
 Job 28. 7, in the face of Jesus Christ, doth now shine in my soul, and the
 8, 9, 10, 11. heavenly treasure doth dwell in an earthen vessel, as the Apostle
 1 Cor. 1. did witness, 2 Cor. 4. 6, 7.

And my joy is in doing the will of my heavenly Father, and
 the Lord Jesus my Saviour, who hath called me by his grace, and
 set me to declare against deceits and deceivers, and all false wayes,
 and false worships, which stand in the will of man, and being
 Gal. 1. 11, dead with Christ, from the rudiments of the world, as in *Coloso.*
 12, 15, 16. 2. I can never touch, taste, nor handle that which is to perish,
 Eph 4. 4, 5. ver. 20, 21, 22, 23. God is a spirit, and all his wayes and wor-
 1 Pet. 1. 22, ships are now in the spirit, and his Ministry is in the spirit, and
 23. his Ministers are made by the will of God, and the son is re-
 Joh. 6. 51. vealed in them, and they are able Ministers of the spirit, and
 1 Pet. 2. 2, the baptism of Christ in the new Covenant is by one spirit into
 3. 4, 5. one body, and we are made all to drink into one spirit, where
 Joh. 14. there is one faith, one Lord, one Baptism, one God and Father
 16, 17. of us all, who are born again of water and the Spirit, and our
 Rom. 8. 14, souls are nourished with the milk of the word, and Christ is our
 15, 10, 17. bread of life, and water of life, and feedeth our souls with the
 Joh. 14. 26. refreshing mercies of his eternal love, so that we having received
 Col. 1. 25, the promise of the Father, which is the spirit of his Son, crying
 20, 27. *Abba*, Father, in our hearts, guiding and leading us into all
 truth, that we are made to exalt and set forth Jesus Christ to be
 the everlasting Minister of the new Covenant, and his Gospel is
 free, and he Preacheth glad tidings to our souls, and giveth good
 gifts to our souls, and we are made to cry, *Hosanna* to the high-
 est, praises, praises be to our God and Saviour, the Lord God
 and his Son, and the holy Ghost the Comforter, whom the
 world

world knoweth not, nor the Priests and Clergy-men, with all their high notions, and gilded pretences, cannot find out, who open their bags to receive of our earthly Treasure, but never made us to partake of any spiritual gifts; I deny them all that are hirelings, and teach for Tythes, gifts, or rewards, they are Idol shepherds, and Ministers of man, and sent of man, and obey man, and received Orders, Commission, Power and Authority, means and maintenance of man, who are they that do not abide in the council of God, and do not profit the people of God, and now it is considered as in the Prophecie of *Jeremiah*, 23. 16. 17. to 21.

Tob 28. 12,
to 17.

Ier. 23. 20,
to 33.

So I have cleared my conscience, in declaring part of my experience of them, and not by report nor opinion of others.

And being the desire of you the Commissioners that are for the approving of them your National Ministers, as you call them, who say you do humbly and earnestly beseech all the people of God throughout the Land, who shall send any Certificate to you, that they would not take things upon the opinion and reports of others; but to certifye their own personal knowledge and experience of them, your Ministers, &c. as in the book you set forth, on the third leaf, Friday the 7. of April, 1654. as you say, that you would not have any of the people of God recommend unto you, them whom God disalloweth, lest guilt be contracted by the Recommenders, to whose testimonials you say, so much is referred, that unfaithfull men, whom God doth not approve of, may not be commended to you, lest they be admitted of by you, to the dishonour of God, the prejudice of the Church, and the utter frustrating of the pious intends of your Honours, besides the blot which will deservedly stick to them, not only for the present, but with posterity, and succeeding times; For as much as the Certificate now exhibited, will appear upon record.

The Book
of affairs
in the Na-
tion, pag. 3.
Friday the
7. of April,
1654.

So to this my Certificate and Testimonial of them, the Priests of these times, which I do not know by the opinion or report of others, but by real experience, whether you do approve of it or no, I have done my duty in clearing my conscience, to let you know part of my experience of them, and according to your desire and humble request, and rest.

A servant of the Lord Jesus Christ; Rich. Farn.

A V Vord to you that are appointed to be Commissioners for the Approba- tion of Ministers.



Take heed that you do not approve of those whom God Almighty disalloweth, and so your Judgement prove carnal, and you want saſt to ſavour withal, and be caſt out of favour with God for ſo doing.

Take heed to your ſelves and the work you are about, that you do not ſtand as Judges of the ſimple by your carnal wiſdom, & ſo ſeek to eſtabliſh proud, covetous, ſelf-ſeeking men, men that follow pleaſures, and are oppreſſors, that Preach for hire, 100*l.* or 200*l.* *per annum*, or Tythes, Bribes, and large augmentations, to pleaſe you and the great men of the world, and ſo diſhonour the Lord; and if you go about to approve, and allow, and eſtabliſh thoſe whom God intends to root out, you muſt come to an account before the great Judge of Heaven and Earth, and be puniſhed for it: take heed of ſinning againſt the ſight of Chriſt in your conſcience, & againſt the holy Ghoſt; then ſee what is ſaid in *Heb. 30. 26, 27.* Read and underſtand, and act, not according to the will of man, leſt thou diſobey the will of God. The everlaſting Goſpel of Jeſus Chriſt is to be preached freely, and the proclamation is, Come freely, *Iſa. 55.* and the Miniſters of the Goſpel are not by the will of man, nor approved by carnal men, but by God the Father of our Lord Jeſus Chriſt.

*Joh. 4 12,
23, 24.*

God is a Spirit, and all his Ordinances are ſpiritual.

Therefore a word to thoſe that ſcruple about the receiving or not receiving, that which they call a Sacrament & Communion of Saints, at *Eaſter, Pentecoſt, Chriſtmas*, ſo called, & other Feſtival

Festival and set dayes, or any other time, when it is to be administered by those that profess themselves to be the Ministers of Jesus Christ.

First, to the simple hearted, whose desires are to walk in the wayes of Godliness, and to do those things that are most pleasing and acceptable to God in the light of Jesus Christ our Lord: And you conceive that which you call the Ordinance of Christ, in the holy Sacrament, so called in eating bread and wine at set times, to be a Sacrifice well pleasing and acceptable to God, by Jesus Christ, and that it is, as you conceive, necessary to salvation; and how shall you be saved, if you neglect so great salvation, as you conceive that holds forth to your souls: Let me tell you, that is carnal and perishing, and the perishing mind feeds on it, and you neglect the body of Christ; therefore touch it not, *Colos. 2. 21, 22, 23.*

*Col. 2. 20,
21, 22, 23.*

Now if you look for that to be necessary to salvation, and without it you cannot be saved, then do you make an Idol of it, and set it up in the room of Christ, and so would make it a Co-Saviour, and there contradict the greater with the less; for he himself saith, he is able to save all that come unto God by him, and he is not to be found now that he is glorified and ascended, in that carnal right, and weak and beggarly thing; and there you erre through weakness, not knowing the Scriptures, nor the power of God unto salvation, *Heb. 10. 9, 10, to ver. 19.*

*Heb. 2. 9,
10, 14, 15.*

For thirdly, in that very thing which you call the Lords Supper and Communion of Saints, you are unfit to be a communicant, to partake of the body of Christ, which is not carnal, but spiritual; whilst you are carnally minded, you are enemies to Jesus Christ, and he hath no communion nor fellowship with those that are proud, nor with those that are covetous, nor with those that are drunkards, nor with those that live in pleasures, nor with backbiters, nor haters, nor with any that live and take pleasure in unrighteousness, for such shall not inherit the Kingdom of God, *1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. verse, Rev. 22. 15, 16. verses.*

*Rev. 10.
15.*

Fourthly, Then those which are not fit for the Kingdom of God, are no fit communicants, neither have they any right to the body of Christ, and so eat and drink damnation in not discerning

1 Cor. 10.
20, 21.

ning the Lords body, now that he is ascended and glorified, from a little bread and wine, which is earthly and natural, and to be received with wicked men, that live and take pleasure in unrighteousness, and such are in the flesh, and their communion is not in the spirit, and they are sacrificing to devils, and their is no communion of Saints, but a fellowship with wicked men and devils.

Fifthly ; But there is an imitation by the carnal minded ones, who live in death and darkness, from the letter, which is death, to set up the form of a thing, and lives in shadows, without a substance, and this you say is a thing that ought to be done, because that Christ himself did break the Pasover with his Disciples.

Mark 14. |
chap.
Mat. 26.
20, 21, 22,
to V. 33.
Mat. 28. 5,
to 11. V.

True it is, he did so to shew them what death he was to die, his body was to be broken, and his blood to be shed, and that was the figure, and they were to observe it till he came to rise from the dead ; and they did so, for saith he, *As often as ye do this, do it in remembrance of me, for therein they shewed the Lords death till he came to be sacrificed upon the Cross, and his body there to be broken, and his blood to be shed ; for before that Christ broke the Pasover with his Disciples, they knew not what death he was to die, and they did observe it till he came to them again after his death, and then the shadow was put away, and the life was manifested in power, and the substance was come unto them ; for he shewed himself to those very disciples which he broke the Pasover with before his death several times, and by many infallible testimonies, to confirm them that it was him that was risen from the dead, and came unto them to strengthen and confirm them in the faith, life, and power of truth, as the Scripture witnesseth.*

Sixthly : But do you read that Christ gave any command to his Disciples to observe that thing, after his resurrection when he was come to them again, read the first of *Acts* ; and before that he ascended into heaven, you may see when he had called *Acts* 3. ch. them together, what command he gave them at his parting with them, and there is no mention of any such carnal thing by him after his glorification ; therefore do you erre, not knowing the
Lords

Lords body and Communion of Saints, which is in the spirit or life of Christ

Seventhly, None are fit Communicants to have fellowship with Christ that lives in their sins, for what fellowship hath righteousness with unrighteousness? and what agreement hath the Temple of God with Idols? he that hath communion with Christ, doth not commit sin, and that is a right communicant; for he that commits sin, is of the society and fellowship of devils, and hath communion in wickedness, for he that committeth sin is of the devil, and is one of his communicants, but he that is born of God sinneth not, and hath fellowship with the Father and the Son, and he that abideth in him, and is in union with Christ, sinneth not; he that sinneth, hath not seen him, neither known him, *1 John 3. 5, 6. verses.*

2 Cor. 6.
14, 10. 18.
1 Cor. 10.
20, 21.
1 Joh. 3. 8,
9, 10. v.

Eighthly, Therefore little children let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience, and he that doth righteousness, is of God, and may have right, and hath right to the body of Christ, and his soul feedeth on Christ daily, as in *John* the sixth Chapter, where he saith he is the bread of life that is from heaven, and *who so eateth my flesh, and drinketh my blood, hath eternal life*; but that is not a little bread and wine which is carnal, and not eternal, *John 6. 54.* for saith Christ Jesus, *My flesh is meat indeed, and my blood is drink indeed, he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, John 6. 55, 56.*

Eph. 5. 5, 6,
7, to 12.
1 Joh. 3. 7,
10.

Ninthly, He is not there talking of bread and wine, but flesh and blood; Is bread flesh? or is wine blood? or are they (joynd together) the life of Christ, if they were, then he that had most of this world, might have most of that food; but the Kingdom of Christ is not of the world, and the pure in spirit, theirs is the Kingdom of God; and bread and wine is so far out of the mind of Christ, now where he is troubling the Jews; for the carnal people can get into carnal observations and imitations, but not into the spirit and life, that Christ did exceedingly trouble the Jews, in that saying, *John 6.* when he saith, *I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever, &c.* then were the Jews trou-

bled at those sayings, *verse* 51, 52. and so are the Jews in knowledge now that hath a form, without either life or power, and knoweth not that bread which is the life of the Saints, which they have union withall, who are of the household of God, that live in Christ, the everlasting sacrifice, & he is meat and drink for the soul to feed on, and have fellowship withall, & not bread and wine, *John* 6. As the living Father hath sent me, and I live by the Father, so he that eateth in me, shall live by me, saith Christ, *John* 6. 57. v.

Tenthly, This is not carnal bread, nor carnal communion, as the worlds is, and conceiveth the Saints to be so; here is no talk of bread and wine, but flesh and blood; which troubleth both Jews and Disciples that were carnal, so that they left him; but had he been talking of bread and wine, it would not so much have troubled carnal minded people, they could have received it, and carnal disciples need not have left Christ at that saying, as they did, but the spiritual ones abroad, and their communion was in the spirit, & is now the same, and eateth the same bread, *John* 6. 58. and the bread which we break is the communion of the body of Christ, and not a wheat loaf of bread, that is but food for the body, and none for the soul, but Christ our Pascheover is food for the soul, and Saints communion is in him, in being made partakers of his life, and the cup which we drink, is the communion of the blood of Christ, and not a cup of wine, that is carnal, and nourishing for the body, but Christ is our bread and head, & meat and drink to our souls, now, as he was to his Saints in former ages; I speak to those that are spiritual, to judge what I say, *1-Cor.* 10. 15, 16, 17. and they that can receive it, let them.

And if any stumble at the corner stone, it is that they may be broken and fall, he that hath ears to hear, let him hear what the Spirit saith to the Churches.

Now to whom Christ is come, they need not to observe that which did typifie, or hold forth that he was to come, and when that which is perfect is come, which is Christ Jesus, the perfection of beauty; then bread and wine, and carnal observations, which are imperfect, are to be done away: and now people that profess Christ come, and to be their Saviour, do hold up a type, and

and would have that to be a Coe-Saviour, and look for salvation by it, and in it; but what spiritual operation hath that carnal imitation upon your souls, I appeal to the simplicity that will witness to purity as it stands unveiled?

That when there hath been a sight of their souls wants, and a discovery of their sins, then they cry and pray to be fitted and prepared to receive Christ in that Ordinance, as they call it, and after three or four weeks preparation they are still as unfit as they were, and go in fear, and at the receiving of it, are ready to tremble lest they be unworthy, and after they have received it, look for some change or new life, by a spiritual operation to come into their souls by it, but none cometh in at that door, then fears and doubts may arise in them, and *Judas* is brought to remembrance, and so are in troubles. This is the condition of those that make a conscience of it; but where hast thou met Christ, or what life and power is come into thy soul at the receiving of it? Judge thy self, to that in thy conscience do I speak, which shall witness for me, as the book of conscience is opened, then shall I be witnessed; in wrath remember what I say, all you that are in the flesh, and walk on in the broad way. And others there are that go to that thing as if they went to an Inn or a Tavern; but all fleshly joy shall be turned into mourning, and woe to all that are at ease in the flesh, but blessed are they that mourn in *Sion*.

They who know their Teacher within, shall not have him removed into a corner any more; therefore thus saith the Lord, *Thou shalt hear a voice behind thee saying, this is the way, walk in it, when thou turnest to the right hand, or when thou turnest to the left.* And saith Jesus Christ, *My sheep hear my voice, Isa. 30. 20, and they follow me, and will not follow after strangers; John 10. 21. 4. 5. verses.*

Dear hearts; high and low, rich and poor, bond and free, male and female, Jew and Gentile, every one, every where, in what estate and condition or dispensation soever you are in, stand still out of your own thoughts and imaginations, for they lead out your minds into cumbrances and vain janglings, strife and contentions, and there you follow the voice of the stranger, which leadeth to confusion; and so one cryeth loe here, and another loe

lodge there, and so you wander and go astray, and do not follow the Lord, and dwell in your Tents, therefore, O Israel, to thy Tents.

And all wait that the Lord may lead you, as in the light of the Gospel, to dwell in peace and love one with another, that patience may possess your souls, that you may obey the voice of the spirit of truth within, which is checking and calling unto you to turn to the Lord, and to deny your selves of all your self-actings and fleshly performances, and to forsake all your vain delights and pleasures, and to undoe the heavy burdens, and let the oppressed goe free, and break every yoke, deal thy bread to the hungry, and bring the poor that are cast out to thy house, &c. then shall thy light break forth as the morning, and thine health shall spring forth speedily, then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, here am I, if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vainly, and draw out thy soul to the hungry, and satisfie the afflicted souls, then shall thy darkness be as the noon-day, *Isa. 58. 6, 7, 8, 9, 10, 11.*

F I N I S.



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